

Thus the explorations of the Mullá have added much to our knowledge of the geography of the interesting regions lying beyond our northern Trans-Indus Frontier. A good deal, however, still remains to be done before our knowledge of these regions is as full and complete as it should be, and every effort will be made to carry out further explorations as soon as possible.

The accompanying sketch map has been constructed to illustrate the Mullá's operations; it also shows the localities where more information is wanted. In the north-east corner the results of a recent reconnaissance of portions of the Karambar and the Nagar Valleys by Captain Biddulph are given, but somewhat modified from his map of the country.

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*Notes on two ancient copper-plate Inscriptions found in the Hamírpúr District, N. W. P.—By V. A. SMITH, B.A., B.C.S. With a Note by PRÁNNÁTH PAṆḌIT, M.A., B.L.*

In 1872, a peasant when ploughing in the lands of Mauza Nanyaurá, Parganah Panwári, Zila Hamírpúr, turned up two inscribed copper-plates. The plates were brought to Mr. W. Martin, C. S., who is now on furlough, and were left by him in the hands of a local paṇḍit (Muralidhar) who was in his service. With the assistance of this man, I have had Nágarí transcripts prepared, and have made translations of the inscriptions.

*Plate No. I* is 15 inches long by 11 inches broad, and is covered with an inscription of 19 lines, very well engraved and in good order. This record is interesting as throwing light on the chronology and order of succession of the Chandel kings. It tells us that Vidyádharma Deva was succeeded by Vijaya Pála Deva, and that the latter was succeeded by Deva Varmma Deva, lord of Kálinjar, who in 1107, Samvat, bestowed the lands to which the record relates. The statement that Vijaya Pála Deva succeeded Vidyádharma Deva is in accordance with the testimony of the Chhattarpur Mhau inscription, but that document gives Kírttí Varmma as the name of Vijaya Pála's son and successor, whereas my copper-plate instead of Kírttí Varmma names Deva Varmma Deva. Both inscriptions apparently refer to the same prince.

General Cunningham conjecturally assigns 1122 Samvat (1065 A. D.) as the date of the conclusion of Vijaya Pála's reign and the accession of Kírttí Varmma. Whatever was the name of Vijaya Pála's successor, it is clear from this copper-plate inscription that he had begun his reign previous to 1107, Samvat (1050 A. D.).

*Plate No. II* is 14 inches long by 8 inches broad, and has the edges turned up all round, so as to form a raised rim. The inscription is in 14 lines, and the letters have evidently been made with a punch, because their outlines are visible on the back of the plate. The writing is more crowded, and the characters more difficult to read than those in *Plate No. I*, but with the exception of one or two epithets which are unimportant to the general sense, I think my readings and translation are pretty complete and correct. I have not been able to make a facsimile. Like *No. I*, the document is a deed of gift of lands to a Bráhmaṇ. The donor is Rája Dhanga, and in accordance with the Khajuráho inscription, it is recorded that he was the son of Yaśo Varmma, who was the son of Harsha Deva. The date 1055 Samvat (998 A. D.) is written both in words and figures. The Khajuraho inscription which records Dhanga's self-sacrifice in the sacred waters of Prayág is dated 1056 Samvat; this copper-plate shows that he was still living in 1055 Samvat.

This record, therefore, adds but little to our knowledge of Chandel chronology, but it is of value as corroborating the evidence of the Khajuráho inscription, respecting the order of succession of the kings.

It is noticeable that the recipient of the grant recorded in this copper-plate is Rudra Srí Yaśodhara, a member of the Bháradwája *got*, which traced its descent from Angiras, Bháradwája and Várhaspatya: probably he was the same person as the Prime Minister Yaśodhara, mentioned in the Khajuráho record. The donee whose name is recorded in *Plate No. I*, belonged to the same family, and this is perhaps the reason why both inscriptions were found together.

I have not had an opportunity of visiting Mauza' Nanyaurá, but I am informed that an ancient Gaharwár tank exists there, and that there are also the remains of an old village site.

The present village is said to have been founded by one Noní Sáh Kurmí, and to be named after him.

*Note.*—Dhanga's name has been sometimes incorrectly written Banga, the mistake is evidently due to the similarity of the characters for *b व* and for *dh व* in Kutila writing.

#### NO. 1. NANYAURÁ COPPER-PLATE.

##### *Nágarí Transcript.*

ॐ स्वस्ति । परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीविद्याधरदेवपादानुध्यातपरम-  
भट्टारकमहाराजाधिराजपरमेश्वरश्रीविजयपालदेवपादानुध्यातपरमभट्टारकमहाराजाधि-  
राजपरमेश्वरपरममाहेश्वरश्रीकालंजराधिपतिश्रीमद्देववर्मदवः कुशली (1) । प्रतापानल-  
कवलिताखिलदिक्चक्रवालः । सङ्गामाङ्गणनिहतारातिवनितवैधव्यदानदीक्षागुरुः । य

सत्येन युधिष्ठिरं विजयते त्यागेन चम्पाधिपं गाम्भीर्येण महोदधिं प्रभुतया देवं शचीवल्लभम् ।  
रूपेणापि मनोभवं पटुतया शुक्रं सवाचस्पतिं तस्यान्यैर्विशदेन्दुधामधवलैः किं कीर्तितैः  
स्याद्गुणैः (2) ॥ बुद्धिमान् धार्मिकः शूरः सत्यवादी जितेन्द्रियः । कृतज्ञः सज्जनानन्दज(न)नः  
शुभदर्शनः ॥ इत्यमनेकगुणगणसमलंकृतशरीरः । निःसारसुन्दरतरालोककदलीगर्भविभ्रमा-  
कारसंसारमाकलय्य (3) सम्बत् ११०७ वैशाखमासे शुक्लपक्षे तृतीयायां सोमदिने सुहवास-  
समावाये राजपुरावस्थायां रणमौलसम्बद्ध कठघैग्रामनिवासि महत्तमजनपदान् ब्राह्मणो-  
त्तरान् राजपुरुषांश्च बोधयति (4) । आत्मीयमातुः राज्ञीश्रीभुवनदेव्याः साम्बत्सरीके ।  
जले विधिवत्क्षाला देवमनुष्यपूर्वान् पितृन् सदभतिलोदकेन सन्तर्प्य रवेरर्घं दत्त्वा भगवन्तं  
भवानीपतिं समभ्यर्च्य यथावत् ऊतभुजि ऊत्वा च (5) । मातापित्रोरात्मनश्च पुण्यशोभि-  
वृद्धये (6) । टकारी भट्टग्रामविनिर्गताय (7) भारद्वाजगोत्राय अंगिरस वार्हस्पत्य भार-  
द्वाज त्रिप्रवराय यजुर्वेदशाखिने ब्राह्मण अभिमन्यवे भट्टएल्लापत्राय जयवरनपत्रे वेदवे-  
दांगपारगाय षट्कर्माभिरताय सुशीलाय ग्रामोयमस्माभिः सजलस्यलः (8) साध्रमधूकः (9)  
सर्गाषरपाषाणः (10) सम्रैलवाहलः (11) सलोहलवणाकरः (12) सवननिधानः (13)  
चतुराघाटविशुद्धः (14) स्वसीमाटणपूतिगोचरपर्यन्तः (15) पूर्वदत्तदेवब्राह्मणवर्जितः (16)  
सासनत्वेन प्रदत्तः । तद्भवद्विराज्ञाश्रवणविधेर्भूत्वा (17) समस्तभागभोगकरहिरण्य दण्डा-  
दायादिकमुचितानुचितं (18) तस्योपनेतयं । सचन्द्रार्कक्षित्युदधि यावत् स्वपुत्रपौत्रसन्तत्या  
भुनक्तु भोगेन वा प्रयच्छतु अन्यस्य वा ददातु विक्रीणतु कषतु कषापयतु वा न कैरपि-  
भाविभोक्तृभिः परिपन्थिभिर्भवितयं (19) । बद्धभिर्वसुधा भुक्ता राजभिः सगरादिभिः ।  
यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ (20) भूमिं यः प्रतिगृह्णाति यस्य भूमिं  
प्रयच्छति । उमौ तौ पुण्यकर्माणौ निदतं स्वर्गगामिनौ ॥ (21) शंखं भद्रासनं क्वत्रं वराश्याः  
वरवाहनाः । भूमिदानस्य चिन्हानि फलं स्वर्गः पुरन्दर ॥ (22) स्वदत्तां परदत्तां वा यो  
हरेत वसुन्धरां । स विष्ठायां कृमिर्भूत्वा पितृभिः सह मज्जति ॥ (23) स्वर्णमेकं गामेकां  
भूमेरप्येकमंगुलम् । हरन्नरकमायाति यावदाभूतसंश्रवम् ॥ (24) मंगलमहाश्रीः

श्रीमद्देववर्मदेवः ।

*Translation.*

*Om Svasti.* The supreme master, *Mahārāja Adhirāja*, the supreme lord *Srī Vidyādhara Deva*, whose feet were adored by the supreme master *Mahārāja Adhirāja*, supreme lord, *Srī Vijaya Pāla Deva*, whose feet were adored by the supreme master, *Mahārāja Adhirāja*, supreme lord, the devout follower of *Mahesvara*, the lord of *Kālinjara*, *Srī Deva Varmma Deva* — may he prosper! The fire of his (*Deva Varmma's*) prowess devours the extremities of space; and he is the preceptor in the rite of giving widowhood to the wives of foemen slain in the arena of battle. Who by truthfulness conquers *Yudhisthira*; by munificence, the lord of *Champā i. e., Karna*; by depth, the great ocean; by sovereignty, the god beloved

of *Sachí*, *i. e.*, *Indra*; by beauty too, over *Manobhava*; by eloquence, over *Sukra* with *Váchaspati*; what is the use of recounting his other qualities, white as the clear splendour of the moon? Wise, religious, valiant, truthful, subduer of his passions, grateful, the producer of the gladness of good men and of auspicious appearance. Thus his body (is) adorned with many qualities. Reckoning this world to be insubstantial (worthless), yet beautiful to look upon as the pith of a plantain tree; on Monday the third date of the black fort-night of the month of *Baisákha*, Samvat 1107 — — — — — — — — (25) in *Rájapurávastá*, informs the principal inhabitants, of whom Bráhmaṇs are the foremost, of the village *Kathadau* attached to *Ranamaulla*, and all Royal officers. On the anniversary of the death of my mother, *Sri Bhuvana Deví*, Queen, having bathed in water according to sacred precept, having satiated the *Manes* of ancestors with *kusa*, *sesamum* and water, after satisfying gods and men, having presented an *Arghya* to the Sun, having duly worshipped the god, the lord of *Bhaváni*, *i. e.*, *Shiva*, and having presented oblations in the fire, according to usage; For the increase of the virtue and fame of my parents and myself, to the Bráhmaṇa *Abhimanyu*, son of *Bhatta Ellá*, grandson of *Jayavara*, originally an inhabitant of *Takarí Bhatta Gráma*; a member of the *Bháradvája gotra* and the triple *pravara* of *Angirasa*, *Brihaspati* and *Bháradvája*, skilled in the *Vedas* and *Vedángas*, engaged in the six acts proper for a Bráhmaṇ, and of excellent disposition—to him this village has been granted by us with its land and water, its mango and *mahua* trees, with its hollows, waste and stones, its rocks and tillage (?)—with its mines of metal and salt, with its forest and concealed treasure, with its clear defined boundary, with all grass, watering-places (?) and pastures for kine within its limits, excluding aught previously given to the gods or Bráhmaṇs, as a *Sásana*. Therefore, by you all complying with the orders (herein conveyed) all the rents in kind, taxes, gold payments, fines, hereditary rights and the rest should be made over to this person. Till the moon, sun and earth endure, he with his son, grandson and descendants should enjoy (the grant) or assign it, or give away to another, till it or cause it to be tilled, none who enjoy the kingdom after me, should prove an obstacle in the way. By many kings, *Sagara* and others, the earth has been enjoyed. Whosoever has been the land, his has been the fruit. He who accepts lands and he who grants lands, both these doers of virtuous deeds certainly go to Heaven. A Conch, a throne, an umbrella, fine horses and fine elephants, these mark the grant of lands; and the result is Heaven, O *Indra*! He who resumes land, whether given by himself or given by others, becomes a worm in filth and falls with his ancestors. By stealing a single *suverna*, a single cow, or even a finger-breadth of land, (the thief) remains in hell till the end of the Universe. Great prosperity. *Sri. Srimad Deva varmma Deva.*

## No. 2. NANYAURÁ COPPER-PLATE.

*Nágarí Transliteration.*

ओं स्वस्ति । आसीत्कल्पतरुः [कलौ] प्रणयिनामानन्दकन्दः सतां मित्राणां नयना-  
मृतम्परवलस्यात्यन्तकेतुःपरः । सेतुः सद्भरवारिघेर्भयतस्त्रैलोक्यचूडामणिः श्रीब्रह्मेन्द्रमुने-  
र्महीयसि कुले श्रीहर्षदेवोत्पन्नः ॥ प्रचण्डमण्डलाग्रस्य करकान्तमहीभृतः । निदाघभा-  
स्करस्येव प्रतापो यस्य दुस्सहः ॥ अरितिमिरनिकरवलभिदरिकरिकरयन्त्रभेदनकुठारः  
तच्छीलतालयातस्तस्माज्जातोयशोवर्मा ॥ यस्येन्दुकुन्दशुभ्रेण यशसा धवलीकृताः । कुलाचल-  
गुहाः सेव्या जाताः किन्नरयोषिताम् ॥ तस्य श्रीधङ्गदेवोभूत्पुत्रः पात्रं जयश्रियः । असंख्य-  
संख्यविविध्यातः खड्गधारापराक्रमः ॥ चित्रं यदरिनारीणां हृदये विरहानलः । अजस-  
मश्रुपानीयसिच्यमानोपि वर्द्धते ॥ भङ्गान्तःपुरिकालकेषु सुरतक्रीडासु कण्ठग्रहः काठिन्यं  
कुचयो भ्रुवोः कुटिलता चन्द्रे कलङ्गस्थितिः । सूक्तिलं कविवाचि कैरववने मित्रोदय  
द्वेषिता यस्मिन्नेकमहीपतौ कदलिकाकाण्डेषु निस्सारता ॥ परमभट्टारकमहाराजाधि-  
राजपरमेश्वरश्रीश्रीहर्षदेवपादानुध्यात परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीयशोवर्म-  
देवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीकालंजराधिपतिश्रीधङ्गदेवः । स-  
म्बत्सरसहस्रे पञ्चपञ्चाशदधिके कार्तिकपौर्णिमास्यां रविदिने एवं सम्बत् १०५५ कार्तिक-  
सुदि १५ रवौ अद्येहा(?)काशिकायां सैहिकेयग्रहप्रासप्रवेशीकृतमण्डले । रोहिणीहृद-  
यानन्दकन्दे हरिणलाञ्छने । भारद्वाजसगोत्राय त्रिप्रवराय भारद्वाज आंगिरस वार्हस्पत्य  
वाजसनेयशाखिने तर्क्यायिकाविनिर्गतदूर्वाहराप्रासाभिजनाय रुद्रश्रीयशोधराय रुद्र-  
जयकुमारसुताय ऊपरवाहप्रतिवदं सजलस्थलं सनिम्नोन्नत साघ्रमधूकं ससारोपरप्रख्यात  
चतुःसीमापर्यन्तं । चुक्लीनामधेयग्रामम् । दृढये पुण्यशशोर्मातापित्रोरथात्मनः । यामपयास्य  
चरितः स ददौ धर्मवत्सलः । दलादिदेश तत्रत्यान् जनाञ्जनपदप्रियः । भागभोगहिर-  
ण्यादिप्रदानैः सुखमास्यताम् । ओं तथा स्मृतिकारैः । बड्भिर्वसुधा भुक्ता राजभिः  
सगरादिभिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् । भूमिं यः प्रतिगृह्णाति यश्च  
भूमिं प्रयच्छति । उभौ तौ पुण्यकर्माणौ नियतौ स्वर्गगामिनौ ॥ गामेकां सुवर्णमेकं  
भूमेरप्येकमङ्गलम् । हरन्नरकमायाति यावदाभूतसंज्ञवम् ॥ इदं श्रीधङ्गदेवस्य शासनं  
शासनार्जितं । प्रतापतापितारातिचक्रस्य क्रमवर्त्तिनः ॥ श्रीधङ्ग ।

*Translation of the Inscription of the Nanyaurá Copper-plate, No. 2.*

Om. It is well. Srí Harsha Deva, the king, of the great family of Srí Brahmendra Muni, was [as] the *kalpa vriksha* the root of joy to well-wishers, the water of immortality for the eyes of good friends, a very *ketu* in the destruction of hostile armies, a bridge in the surging sea of good men's burdens, the Jewel on the diadem of the three worlds, the sovereign whose hand dearly loved the sword, whose glory like that of the summer sun was insupportable. From that abode of generosity sprang Yaśo Varmma, a very Indra in the destruction of the dark hosts of (his)

enemies, an axe in cleaving the trunks of the elephants of (his) enemies, by whose radiance like the whiteness of the moon and jasmine were illuminated, the caves of *Kuláchala* frequented by the consorts of the *kinnaras*; his son was *Srí Dhanga Deva*, the favourite of the Goddess of Victory the prowess of whose blade's edge was famous in numberless battles. Wonderfully did he kindle in the hearts of the enemy's wives the flame of separation, which unceasingly spread, though besprinkled with the water of tears. [In his undivided reign] there was flight in the wavy curls [alone] of the denizens of the *antahpura*, in amorous dalliance [alone] there was seizure by the neck, in female breasts alone was hardness and brows [alone] were crooked, on the moon [only] were spots, and in the plantain tree [only] was saplessness: the poets spake well, and amidst clusters of the *Kairava* [*Nymphœa esculenta*] alone there was enmity at the rise of *Mitra* (meaning both Sun and friend). The king and sovereign lord *Harsha Deva*, the destroyer of the exultation of enemies, succeeded by the king and sovereign lord *Yaśo Varmma*, destroyer of the exultation of enemies, succeeded by the king and sovereign lord *Dhanga Deva*, destroyer of the exultation of enemies, ruler of *Kálinjar*, in the *Samvat* year 1055 at the full moon of *Kártik*, on Sunday the 15th day of the bright half of the month, to-day here in *Káśi*, when the orb [of the moon] which is a joy to the heart of *Rohiṇi*, and is marked with the form of a deer, was seized as a mouthful by the son of *Sinhiká* [*i. e.*, *Rahu*]  
—to the member of the *Bháradvája* gotra, and the threefold *pravara* of *Bháradvája*, *Ángirasa* and *Várhaspatya*, belonging to the *Vajasaneya sákhá*, to him originally an inhabitant of *Tarkáyiká* residing in the village of *Durbáhara*, named *Rudra Srí Yaśodhara*, the son of *Rudra Jaya Kumára*  
—to him with its waste, streams and tanks, land and water, upland and lowland, and mango and *mahúá* trees, the village of *Chullí* bounded on the four sides by *Saśaroshara*—for the sake of increasing his own and his parent's merit, he the lover of religion gave— \* \* \* \* \*  
\* \* \* \* \* , and having given the beloved of the people addressed those present saying—Remain happy by continuing to pay (the donee) rents in kind and in money and the rest. *Om.* So the writers of *Smritis* (have said): Many kings, *Ságar* and others, have enjoyed territory, so long as any retained his lands, so long has his been the fruit. He who receives land in gift, and he who bestows it, both these are meritorious and assuredly go to heaven. He who filches a single cow, a single gold-piece, or one finger's breadth of land, goes to hell till the end of all things. This is the decree of *Srí Dhanga* who is steadfast in the practice prescribed by the *Vedas* and whose ruling prowess pains the circle of his enemies. *Sri Dhanga.*

*Note by Bábu Prannáth Paṇḍit.*

The Society is indebted to Mr. V. A. Smith, B. A., B. C. S., for these two copper-plates recording the grant of two villages by two kings of the Chandel Dynasty, *Dhanga Deva* and *Deva Varmma Deva* in Samvat 1055 and 1107 respectively. Mr. Smith has sent transcript and translation of both the plates, which I have revised for publication in the Society's Journal. Some parts of the translation however, specially of plate No. 2, remain tentative and far from literal. The Note appended by Mr. Smith gives the most salient points in the grants, and after the exhaustive notice in General Cunningham's *Archæological Survey of India*, Vol. II, there is nothing to be added to the ample materials which exist concerning the chronology of the Chandel Dynasty. I have added some philological parallels gathered from several grants, and those who care to pursue the matter further may consult the *Khajuráho* inscription in the *Asiatic Researches*, Vol. XII, and the *Ujjayini* grants in the *Transactions of the Royal Asiatic Society*. Vol. I, reprinted in *Colebrooke's Works*, Vol. II, and the *Banda* copper-plate, *ante* p. 73. The village *Tarkayiká*, of No. 2, is the same as the *Takári* of No. 1, and the *Dhakári* of the *Banda* copper-plate, *ante* p. 76. All three may be safely identified with the *Tikri* of modern maps.

## NOTES.

(1.) Compare स च परमभट्टारकमहीशक्राधिराजपरमेश्वर श्रीवामदेवपादानु-  
ध्यात, &c. in *J. A. S. B.* Vol. VIII, pp. 491, 492. Also स च परमभट्टारकमहा  
(राजा)? धिराजपरममाहेश्वरनिजभुजोपार्जित श्रीकाण्यकुब्जाधिपत्य श्रीचन्द्रदेवपादानुध्यात  
&c. in *J. A. S. B.*, Vol. X, pp. 99, 100.

(2.) Compare the partly decyphered sloka तेजोभिरहस्करः करुणया  
शैदोदनिः in the 9th line of the *Dhavala* Inscription, *J. A. S. B.*, Vol. X,  
p. 820.

(3.) Compare तेनेदं विद्युच्चञ्चलमालोक्य शाश्वतं । *J. A. S. B.*, Vol. VIII,  
p. 297. The sloka संसारस्यासारतां दृष्ट्वा तथा हि । वाताभ्रविभ्रममिदं, &c. in *J. A. S. B.*, Vol. V, p. 379.

(4.) Compare समस्तराजपुरुषान् ब्राह्मणोत्तरान् प्रतिनिवासिपट्टकिलजनपदा-  
दींश्च बोधयति । *J. A. S. B.*, Vol. V, p. 379. राष्ट्रपति विषयपति ग्रामकूलाधिका-  
रिकमहत्तरादीन् समनुबोधयति । *J. A. S. B.*, Vol. VIII, p. 297. The royal  
officers are set out in great detail in the *Kumbhi* grant. *J. A. S. B.* Vol.  
VIII, p. 492, and in the *Fyzabad* grant. *J. A. S. B.* Vol. X, p. 100.

(5.) Compare स्नात्वा भगवन्तं भवानीपतिमभ्यर्च्य । *J. A. S. B.* Vol. V, p. 379.  
नर्मदायां विधिवत् स्नात्वा श्रीमन्महादेवं समभ्यर्च्य । *J. A. S. B.* Vol. VIII, p. 492.  
श्रीमद्वाराणस्यां गङ्गायां स्नात्वा विधिवन्मन्त्रदेवमुनिमनुजयुतपितृगणांस्तर्पयित्वा तिमिरपट-  
लपाटलपटुमहसमुद्भरोचिषमुपस्थाधौषधिपतिसकलशेखरं समभ्यर्च्य त्रिभुवनत्रातुर्भगवतो  
वासु(दे)वस्य पूजां विधाय प्रचुरपायसेन हविषा हविर्भुजं कृत्वा । *J. A. S. B.* Vol. X,  
p. 100.

(6.) Compare मातापित्रोरात्मनश्च पुण्यशोभिवृद्धये । J. A. S. B. Vol. V, p. 379. आत्मनो धर्मायुर्बलविजयैश्वर्यविवृद्धये इहामुत्र हितार्थमात्मानुग्रहाय । J. A. S. B. Vol. V, p. 729. मातापित्रोरात्मनश्च पुण्यशोभिवृद्धये । J. A. S. B. Vol. VIII, p. 492. मातापित्रोरात्मनश्च पुण्यशोभिवृद्धये । J. A. S. B. Vol. X, p. 100.

(7.) The phrase मुक्तावसुस्थानविनिर्गताय occurs in the Copper-plate grant of *Arjuna* (Samvat 1267) in J. A. S. B. Vol. V, p. 379 but has not been translated. A similar omission is noticeable concerning the adjective prefix शोबलभोविनिर्गत to the donee's name in the copper-plate grant of Karka II (Saka 734) J. A. S. B. Vol. VIII, p. 297. The etymological signification of the word विनिर्गत is "gone out or from," but I suppose that in passages like the above, it is used to denote the original residence of the donee.

(8.) J. A. S. B. Vol. VIII, p. 492, Vol. X, p. 100.

(9.) These words occur in the copper-plate grant of *Ajaya Sinha Deva* (Samvat 932) J. A. S. B. Vol. VIII, p. 492, and have been translated into "mango trees and honey" (p. 486). Compare समधकाग्रवाटिकाविटप- of the copper-plate grant of Jayachandra (Samvat 1243) J. A. S. B. Vol. X, p. 100, which has been correctly translated into "with gardens of *modhu* and mango trees" (p. 103). मधूक signifies the tree *Bassia latifolia*, and is never so far as I am aware used as a synonym for मधु, honey.

(10.) Compare सगतेषिर seemingly a mistake for सगर्तोषर in Jayachandra's copper-plate grant. J. A. S. B. p. 100, which has been translated at p. 103 into "with caves and fertile farms." ऊषर according to Wilson signifies saline soil. The phrase सगर्तोषरः in Ajaya Siñha's copper-plate grant J. A. S. B. Vol. VIII, p. 492, where it is translated into "together with ..... salt-pits."

(12.) Compare सलवणाकरः in J. A. S. B. Vol. VIII, p. 492. सलौहलवणाकरः in J. A. S. B. Vol. X, p. 100.

(13.) Compare सनिधिः सोपनिधिः in Pravara Sena's copper-plate grant. J. A. S. B. Vol. V, p. 729. सवनपर्वतः in Ajaya Siñha's copper-plate grant. J. A. S. B. Vol. VIII, p. 492; and सगिरिगहननिधानः in Jayachandra's copper-plate grant. J. A. S. B. Vol. X, p. 100.

(14.) Compare चतुराघाटनोपलक्षितः in the copper-plate grant of Karka II. J. A. S. B. Vol. VIII, p. 298. चतुराघाटविसर्गः in Ajaya Siñha's copper-plate grant. J. A. S. B. Vol. VIII, p. 492 and सोर्द्धाधसचतुराघाटविशुद्धः in Jayachandra's copper-plate grant. J. A. S. B. Vol. X, p. 100, the first half of which compound seems to have been omitted from the translation at p. 103. The words in the present plate may also be read as चतुःकङ्कटविशुद्ध. which synonymous expression also occurs in Arjuna's copper-plate grant, J. A. S. B. Vol. V, p. 379.

(15.) Compare सगोप्रचारः in Ajaya Siñha's copper-plate grant. J. A. S. B. Vol. VIII, p. 492. दणायतिगोचरपर्यन्तः in Jayachandra's copper-plate



grant. J. A. S. B. Vol. X, p. 100, where it has been translated into “which extends as far as *Trinayuthi*.” (p. 103).

(16.) This is the usual reservation about previous endowments. Compare पूर्वप्रदत्तदेवदायब्रह्मदायरहितो in J. A. S. B. Vol. VIII, p. 298. देवब्राह्मण-भुक्तिवर्जम् Vol. V, p. 379.

(17.) Compare आज्ञाविधेयैर्भूत्वा in J. A. S. B. Vol. V, p. 379. आज्ञाविधेयीभ्य in J. A. S. B. Vol. X, p. 100.

(18.) Compare यथा दीयमानभागभोगकरहिरण्यादिकं. J. A. S. B. Vol. V, p. 379, which is translated into “the full usufruct of all the rights and dues heretofore paid to Government,” (p. 382). Also यथादीयमानकरकर-पूरनिकप्रभृतिनियतानियतसमस्त in J. A. S. B. Vol. X, p. 100 which is generally translated at p. 103 into “its revenues, as settled, or are to be settled.”

(19.) Compare अचन्द्रादित्यकालीयः &c. in J. A. S. B. Vol. V, p. 729. सचन्द्रार्काणवसरित्यर्वतसमकालीनः &c. in J. A. S. B. Vol. VIII, p. 298.

(20.) This *sloka* occurs amongst others in J. A. S. B. Vol. V, p. 379. Vol. VIII, pp. 298, 493. Vol. X, p. 100.

(21.) J. A. S. B. Vol. VIII, p. 494. Vol. X, p. 100.

(22.) Compare J. A. S. B. Vol. VIII, p. 494 where धराश्वा is a mistake for वराश्वाः, and Vol. X, p. 100.

(23.) J. A. S. B. Vol. V, p. 379. Vol. VIII, p. 493. Vol. X, p. 100. In *Pravara Sena's* copper-plate grant the latter half of the *slok* is different :

खदत्ताम्परदत्तां वा यो हरेत् वसुधराम् ।

गवां शतसहस्रस्य हन्तुर्हरति दुष्कृतमिति ॥ J. A. S. B. Vol. V, p. 729.

(24.) In this *sloka* सुवर्णं should be substituted for the sake of the metre for स्वर्णं. Compare J. A. S. B. Vol. VIII, p. 493.

(25.) The words in the original सुहवास समावाये seem distinct enough, but I am unable to attach any meaning to the compound.

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*The Antiquities of Bagurá (Bogra).—By H. BEVERIDGE, C. S.*

Though Bagurá is almost a by-word among the Officers of Government for seclusion and dulness, yet like most places in this world it has attractions which only require unveiling. Perhaps to most Anglo-Indians, Bagurá is chiefly interesting, because it was the residence of Sir George Yule and the scene of many of his tiger-slaying exploits, but in reality the district has claims to attention of another and more enduring order. Foremost among these is the circumstance that it occupies an important place in the legendary and historical annals of Bengal. It is traversed from north to south by the sacred Karatoyá, which divides it into two nearly equal portions. This river has now dwindled into an insignificant stream, easily fordable in the cold weather and scarcely navigable except